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LOYALTY

A N D

PIETY

The way to live happily on

EARTH,

The way to live happily in

HEAVEN.

By Nicholas Philips, late *Chaplain to His Majesty's Garrison in the Isles of Silly.*

Feci quod debui, & servus sum inutilis.

L O N D O N, Printed for T. Brown, 1681.

To the Reader.

THE Reason why I appear in Print is, because I want a Pulpit to preach Loyalty and Piety in. These are Duties, which as I have preach'd in the worst of times sans Fear, so in the best without Reward. Nor am I at all discouraged in this work, nor frustrated of my expectation and design. It being my earnest request unto Almighty God, upon the turning of the Captivity of our Sion, That if there were any reward due for Loyalty, it might be reserved for me in the other world. And I can be very well content to stay till that King come, who keeps a faithful Register of every mans Actions, and notes them down in his Book, and will bring with him a stock sufficient to reward every man according as he shall find his work to be.

Non est mortale quod opto.



THE
LOYAL SUBJECTS
REQUEST

FOR HIS
Royal Sovereign.

IN A
S E R M O N

Preached to His Majesty's Garrison in the
Isles of *Silly*, and in several places since
November last.

By *Nicholas Philips, Chaplain to His Ma-*
jesty's Garrison there. K

L O N D O N,
Printed for T. Brown, 1681.

LOYAL SUBJECTS

REQUEST

FOR HIS

ROYAL HIGHNESS

IN A

SERMON

Preached to His Majesty's Garrison in the
City of St. John, and the Garrison
at St. John, N.B.

By Nicholas Phillips, Chaplain to His Majesty's
Garrison there.

LONDON:
Printed for T. Brown, 1881.

*To His Most Sacred Majesty Charles II.
by the Grace of God of Great Britain,
France, and Ireland King, Defender of
the Faith, &c.*

THough whatever a Subject doth for his Sovereign is but his Duty, and there is nothing of Merit, no not in the very Sacrificing of his Life for him; yet since Earthly Monarchs are in this inferiour to the Supreme and Heavenly One, that the Actions of their Subjects are represented unto them, not through the clear and unerring Glas of their own infinite Knowledge, but through the dark, deceitful one of other mens Reports. Be graciously pleased to give the humblest and meanest, the unworthiest of Your Majesty's Subjects, leave to mind you, That he adventured his Life, and was left for dead in the Field, in the Service of Your late Royal Father; was a patient Sufferer and a zealous Petitioner, for Your Majesty's Restauration, all the time of Your Exile; and could neither by Threats be frightened, nor Promises allured from his Loyalty; hath since Your Majesty's Happy Restauration spent the best part of his time in Your Majesty's Service, having twice been Chaplain to Your Garrison in Your Isles of Silly; and is now for the zeal he shewed there to Gods Glory,

The Epistle Dedicatory.

and Your Majesty's Honour, deprived of the Exercise of his Ministerial Function, having no settled place to Officiate in. And wanting other means, he is inforced to send forth this poor, weak, worthless Tractate, to let Your Sacred Majesty and the World know, that however he be dealt with, he still is, and will live for ever,

Your Sacred Majesty's

Most Loyal, most Faithful, and

Immutable Subject and Servant;

Nich. Philips.

The Loyal Subjects Request for his Royal Sovereign.

Dan. 6/21. *O King, live for ever.*

This is a good day this; a day on which after a long and grievous bondage of our Nation under wicked and tyrannous Urrpers, our miraculously preserved lawful rightful King, was as miraculously restored, and brought home to sit on his Fathers Throne. And though for the long Life and Prosperity of our King we should every day pray; yet on this day of his Birth and new Birth we should double our Devotions; pray and pray, yea never think that we can pray too oft, *Let the King live for ever.*

And to stir you up to be constant and frequent in praying for the long Life and the eternal Life, the earthly Prosperity and Heavenly Glory of our King; I have chosen for the foundation and ground-work of my Discourse unto you on this day, this Prayer, which was made by a Loyal Subject for his Royal Sovereign, *O King live for ever.*

Before I proceed to the handling of these word, which consist of

A Royal Compellation, *O King*; and

A Loyal Precation, *Live for ever*;

it will be necessary for the clearer illustration of them to shew,

1. Who it was that made this Prayer; and,
2. For whom it was that he made it.

1. The person that gave this Royal Title, *O King*; and this Loyal Prayer, *Live for ever*; was one of Gods holy Prophets; one who though he stand ranked but in the head of the minor Prophets, was one of the greatest of Prophets, and holiest of Men, viz. *Daniel*, Then said *Daniel*, *O King, live for ever.*

Though being a Prophet of God, and inspired by his Spirit to write what he did write, the Testimony which he gives of himself be true; and we may well believe that *Daniel* was a man highly favoured and beloved of God, because we find it thrice so written in this Book of his Prophesie; yet to confirm this we have the Testimony of his Contemporary the Prophet *Ezekiel*, who in his 14th. Chap. thrice gives him the 2d. place among the three darling and choicely beloved ones of God, and tells us there of *Noah*, *Daniel*, and *Job*, that they were men above all

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all others most highly favoured of God and most prevalent with him. And the precedency in his favour, which God gave this our Prophet, above the rest of his Fellows, appears most plainly by the precedency which he gave him of them all, in Prophecy and Revelations.

The Revelations and Prophecies of the other Prophets, were limited as both to place and time. They extended no further than the Jewish nation, or those that bordered about them, and were their oppressours, nor much beyond the time of Christ's appearing in the flesh. But the Prophecies and Revelations of our Prophet *Daniel*, were neither limited by place or time: They extended to all parts of the World, and God was pleased to shew unto him, the rise and fall of the Monarchys and Empires thereof, and they reach as far as the the end of time it self. And he not only speaks of Christs appearing in the flesh in weakness and humility, *Ch. 9. 26.* But also of his second coming in power and great glory with myriads of Angels to judge the world, *Ch. 7. 10.*

But this our Prophet hath not only for the *Theory* and the enlightning of our heads, revealed unto us in his Writings, many an high and deep mystery: But he hath here also, for our practice, and the ordering of our hands, given us in his life and conversation, many an excellent pattern of vertue and piety: I could commend to your imitation,

1. The great temperance and sobriety which he shew'd in refusing to feed on the Kings dainty dishes, and contenting himself only with a Mess of homely pulse. *Ch. 1.*

2. The great humility and self-denial which he shewed, in relying not on his own wit and knowledge, but by applying himself unto God for ability, to reveal unto King *Nebuchadnezzar* his fleeting and vanished dream, *Ch. 2.*

3. The great fidelity and Heroick courage which he shewed in the execution of his Prophetical-office, by his fearless delivering of Gods Message, unto two of the greatest Monarchs in the World, *Nebuchadnezzar*, *Ch. 4.* and his son *Belshazzar*, *Ch. 5.*

4. The great zeal and piety which he shewed in making an open profession of the true religion, and worship of God, when it was no less then a mans life was worth, to be seen adoring any one, but an earthly King, about the middle of this 6 *Ch.*

But because it is most seasonable and suits best with the time, I shall only now commend to your imitation, the great Loyalty, and obedience which he shewed unto his King; manifested by his behaviour, toward two of the *Assyrian*, and two of the *Persian* Monarchs.

No Native of *Chaldea*, no natural born Subject of the *Babylonian* Monarchs:

narchs: But a Captive of *Judea*, one of the Kings seed there, was *Daniel*. And yet because God who translateth Kingdoms, had made *Nebuchadnezzar* his King by Conquest; and he was carried from *Judea* to live in *Chaldea*; he acknowledgeth him for his lawful Sovereign, behaves himself most loyally, and dutifully, both towards him, and his Son *Belshazar*. Gives them both their due title of honor and Majesty calls them both *O King*, reveals unto the one his obscure Dream, *Ch. 2.* and reads unto the other the fatal hand-writing on the Wall, *Ch. 5.* and was by both highly honoured and rewarded.

And as he behaved himself most loyally and obediently towards the Chaldean Monarchies: So when the Most-High who ruleth in the Kingdoms of men, and giveth them to whomsoever he will, had translated the Monarchy of the World, from the *Assyrians* and *Chaldeans* to the *Medes* and *Persians*; when *Belshazar* was slain, and *Darius* the *Mede* had taken on him the Kingdom, he became and remains a loyal Subject to him, and to his Son in Law, and Successor, *Cyrus* the *Persian*: give King *Darius* he doth here in my text his due title of honour and Majesty, calls him *O King*, wisheth him long life and prosperity, and prays that he may live for ever.

And this will lead me from speaking of the person that gave this title, and made this prayer, *Daniel* the Prophet, to speak of the person, unto whom he gave this title *O King*, and for whom he made this prayer, *Live for ever, King Darius*. Then said *Daniel* unto the King, even unto King *Darius*, *O King live for ever*.

My description of King *Darius* I will not fetch from out of the book of the Chronicles of the *Medes* and *Persians*, but shall confine my self within the limits of what I find written of him here in this Sacred book of Scripture. And here I find him set forth in a fourfold condition and quality. The particular view of each of which will mightily heighten the Loyalty and Obedience of holy *Daniel* towards him.

1. The first condition wherein we find King *Darius* here set forth unto us, is the condition of an Ethnick or Heathen Prince.

No true Israelite, one born within the Covenant of grace, but an Alien from the Commonwealth of *Israel*, an utter stranger to the Church of God, was King *Darius*: for he was a *Mede*, *Ch. 5. ult.* 'Tis a fanaticke and brainfick fancy to Imagine, that grace and salvation gives a just title to temporal power and dominion: I am sure the author of grace, and salvation, our blessed Saviour himself, hath taught us otherwise. His Kingdom, as he tells us, *John 18. 36.* was not of this world, nor came he into the world to confound, and overthrow, but to confirm and

and establish Civil Government. Acknowledge he did the Sovereignty of *Cesar* over him, and paid him Tribute, *Mat. 17. ult.* Submit he did to the Judgment of his Deputy *Pilate*, and acknowledge he did that the power he had over him, was given him from Heaven, *John 19. 11.* And enjoined he hath all his Followers and Disciples, *Mat. 22. 21.* to be Loyal Subjects; *To give unto Cesar the things that are Cesar's.*

Under pretence of seeking to advance Christs Kingdom, and to set him on his Throne: To rile up in Rebellion against Kings, and to go about to Dethrone and Depose them, is direct contrary both to the Precepts and Practise of Christ, is a most Antichristian Principle and Practise: The very Doctrine and doing of Devils. And it is not assuredly the good Spirit of God; but the evil Spirit, *Lucifer* himself, he who was the first Rebel, that is still the inspirer, stirrer up and Patron of all Rebels.

Dominion and Sovereignty (as saith a Reverend Bp. *Brownrig.* Prelate of our Church) are the Ordinances of God, not as he is the Author of Grace and Redeemer of his Church, but as he is the Author of Mankind, and Governour of the World. And the Authority of Magistrates is not a Mystery of the Gospel, but an appointment of God by his general Providence.

The duty of Children to Parents; of Servants to Masters; of Subjects to Sovereigns, is not a consequent of Christianity, but a Principle of Nature, and a Law of Nations, confirmed indeed by God in the Law, and by Christ in the Gospel; but not there first founded and established: For there were Parents and Masters, and Kings in the World, before the Law was given upon Mount *Sinai*, or the Gospel Published from Mount *Sion*.

A Christian Child cannot cast off his Duty and Obedience to his Father, though he be an Heathen or an Infidel; but is bound not only by the Law of God, but even by the Law of Nature and Nations to honour and obey him. A Christian Servant cannot shake off his Yoke and Servitude, though his Master be an Unbeliever; but is bound not only by the Law of God, *1 Tim. 6.* but even by the very Law of Nature and Nations to do him service. Christian Subjects cannot deny Obedience and Submission to their Lawful Sovereigns, though they be Infidels and Heathen; but are bound, not only by the Law of God, *Rom. 13. 1.* but even by the very Law of Nature and Nations to obey and pay them Tribute.

My Christian Bretheren, It is not safe for you in this case, to trust to the Ear, and listen to what the Factionous and Seditious Spirits of this our Age tell you. And if you will be kept safe from the horrid Sin of Rebellion,

Rebellion, you must employ a surer sense. Open your Eyes, look into the Scriptures, and see what the Saints and Holy Men of God have done in time past. And if with the Noble *Bereans*, you give your selves to the search of them, you will find the Prophets, *Jeremy*, *Ezekiel*, *Daniel* in the Old Testament: Christ himself, *St. Paul*, *St. Peter*, and all the Apostles and Primitive Christians in the New, not casting off their Obedience to their Lawful Sovereigns, because they were not Believers, and within the Covenant of Grace; but honouring, obeying and praying for them, though they were Heathen Men and Infidels.

As an Heathen and Echnick Prince is King *Darius* here first set forth unto us.

The second is, that he was an utter Enemy unto, and a Persecutor of, the Church and chosen people of God.

Not only an Alien from the Commonwealth of *Israel*, but an utter Enemy unto it; one that kept Gods People in bondage and captivity, was King *Darius*: and yet for all this he is acknowledged by holy *Daniel* for his lawful Sovereign, honoured of him, and prayed for by him.

And this will teach us (quite contrary to the Doctrine of the Conclave and the *Classes*) That Fidelity and Obedience is due from Christians to their Lawful Sovereigns, though they prove Oppressors of them; load them with heavy Burdens and Taxes, and keep them in Bondage and Slavery.

The Prophet *Jeremy* exhorts the *Jews* in their Captivity to submit to the Yoke of the King of *Babylon*: To study the Peace of his Government, and to pray for the life of him and his Sons, *Jer. 29. 7. Baruch 1. 11.*

The Apostle *St. Paul* exhorts the Christians at *Rome* to be subject to the *Roman* Emperours, though they were Tyrants and Persecutors; *Let every Soul be subject to the Higher Powers*, says he, *Rom. 13. 1.* and he forbids them there, *Vers. 2.* under no less penalty than Damnation, to rise up against them, or resist them.

The person plac'd in Authority over us, may be an evil man; yet is not his Authority an evil, but a good thing; *the Ordinance of God*, says *St. Paul*, and therefore *propter Deum, for Gods sake*; because he hath put his Vizard on him, and made him his Representative here on Earth, he is to be honoured, obeyed and supported, and in no case to be risen up against and resisted.

Daniel, *Ezekiel* and the Captivated *Jews* honoured, obeyed and prayed for the *Assyrian* and *Persian* Monarchs, who kept them in Bondage and Captivity. The Apostles and Primitive Christians honoured, obeyed and prayed for the *Roman* Emperours, who persecuted them unto death,

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and spilt their blood like water. And thus must we do, and their Example must we follow; if we will manifest our selves to be true Christians, and such who are followers of them who *through Faith and Patience have inherited the Promises*; if God be pleased to set such Rulers over us.

As a Persecutor and Oppressor of the Church of God is King *Darius*, in the Second place, here set forth unto us.

In the Third he is set forth as a setter up of a false Religion, and one that went about to compel his Subjects to Idolatry. Forbid he did by Publick Edict, the Religious Worship of God, and made a Decree, that *Whosoever should ask any Petition of God or Man, for the space of thirty days, save of him only, should be cast into the Den of Lions*; and yet notwithstanding all this, the holy Prophet *Daniel* acknowledged him for his King and Sovereign, honours and prays for him.

The *Papists* may teach us out of their Cannons and Decretals; and *Presbyters* out of their holy Covenant, That Kings and Princes are no farther to be honoured, obeyed and prayed for by the Subjects than they obey God, and are Professors and Defenders of the true Religion; but the Sacred Scriptures teach us otherwise, and do not exempt us from obedience to our Lawful Sovereigns; no, not when they make evil Laws, deface Gods Worship, and endeavour to force men to Idolatry. Indeed active and actual obedience to the unjust Decrees of our Kings and Princes we may not, we must not give; for this were to prefer Men in our actual obedience before God, to submit to them, and rebel against him, directly to cross the precepts and practice of our brave Leaders the blessed Apostles, *Acts 5.29*. And verily, in evil and impious Commands, they obey the King best that disobey him most; and are his best Subjects, who are least obsequious to him. King *Saul's* Souldiers, who in *1 Sam. 22*. refused upon his Command to slay the Priest of the Lord, were better Subjects, and shewed greater love and Loyalty toward him than did *Daeg* the *Edomite*, who by his ready obeying his Command, drew on his Head the guilt of innocent blood. And King *Herod's* Courtiers, *Acts 12*. who flattered and cry'd him up for a God, were the worst of Traitors, and occasioned his miserable death and destruction.

But though we may not perform the unlawful Commands of our lawful Sovereigns; yet professions and protestations of Subjection and Submission we must still make them, and with patience, suffer we must, what they shall be pleased to inflict on us; when we find, that we cannot with a good Conscience, and with the salving of our obedience unto God, perform what they command.

Holy

for His Royal Sovereign.

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Holy *Daniel* here refuseth upon the Command of the King to make an Idol of him, and to pray unto him, but yet still acknowledged him for his Sovereign: continues Loyal to him, and ceaseth not to pray for him, and patiently, without any resistance, doth he submit to the punishment he was pleased to inflict on him. In like manner the Primitive Christians refused to burn Incense to the *Roman* Emperours, or to swear by their *Genius*, but yet, pray they did for the success of their Armies, peace of their Empire, and the safety of their Persons, and patiently, without the least shew of resistance (when sufficiently armed with defence) permitted they themselves to be cut in pieces by them.

When God stirs up the Spirit of Princes to make good Laws, he doth it *St. Augustine* saith, for the Reformation of those that are evil, and when he permits them to make evil Laws, he doth it for the probation and tryal of those that are good; and unless God did sometimes permit Princes to make evil Laws, to publish Decrees against his Sacred Worship, how should his True Worshippers, such as are sincere in his Service, be known and distinguished from other Men? and therefore as *St. Paul* said of Heresies, *1 Cor. 11. 19.* we may say of evil Princes, *oportet esse*, they must be; otherwise how shall Gods true and faithful Servants be approved and manifested? *If there had been no Persecutors of the Church, there had never been any Martyrs in the Church.*

Men that Arm themselves with Swords and Guns to oppose and make resistance against the unlawful Decrees of their lawful Sovereigns, may talk much of the *Protestant* Religion, and boast of their great zeal towards it; I am sure the truly Antient, Catholick, Christian Religion allows Subjects to make use of no other Weapons against their lawful Sovereigns than Prayers, Tears and Patience; and their Religion (whatever they call it) is not the Christian Religion, will not bring them where Christ is, and to Reign with him, unless it teach them to do as Christ did, *even patiently to suffer for well doing.*

As the fetter up of the false Religion and a compeller of his Subjects to Idolatry, is King *Darius*, in the Third place here set forth unto us. And,

In the Fourth, As the Author and Commander of *Daniel's* Death and Destruction. *Daniel* being for his Wisdom, and the excellent Spirit that was found in him, preferred by the King to be one of the Three Presidents of the Kingdom. He is by his Fellow Presidents and the rest of the Princes, mightily envied, and because they could not fault him concerning the Affairs of the Kingdom, which he managed with Prudence, Fidelity and Equity, they (knowing him to be a Worshipper of

the true God) resolve to make a snare of his Religion, and to entrap him by means of it; and by their cunning insinuations and flatteries, they prevail so far upon the King, that they perswade him to make a Decree, *That whosoever should offer any petition to God or Man, for the space of thirty days, save of the King only, he should be cast into the Den of Lions.* Now this Decree of the King, being directly opposit to Gods Holy Law, and to the second Commandment, (wherein God hath reserved Religious Worship and Adoration solely unto himself) *Daniel* refused to observe: And contrary unto it, he in his Chamber, with the Windows open toward *Jerusalem*, three times a day, after his wonted custom, presented his Supplications and Prayers unto Almighty God; for which being accused by the Princes & condemned by the King, he is cast into the Den of Lions. And being there miraculously preserved of God, he doth not upon his coming forth of it, complain of the hard measure that was shewn him, nor of the great injustice that was done unto him: Doth not revile the King, and charge him with Tyrannies and Cruelties, but owns him for his Sovereign still; gives him his due title of Honour, calls him, *O King*, prays for his Life and Prosperity, and wisheth that he may live for ever.

And in so doing he hath taught us, that no wrongs and injuries that are done us by our lawful Sovereigns, can exempt and discharge us from that Loyalty and Obedience which we owe unto them. The *Israelites* when oppressed and slain by King *Pharaoh*, rebelled not against him. *David* when persecuted and pursued by King *Saul* would not oppose him, would not conspire against him; yea refused when it lay in his power to take his life from him. *Jeremy* when abused, shackled and imprisoned by King *Zedekiah*, would not revolt from him, and fall to his Enemies the *Chaldeans*. The Primitive Christians when Massacred by Thousands, and cut in pieces by their persecuting Emperours, could never be provoked by any of their Cruelties to joyn in any Conspiracy or Rebellion against them, but always prayed for them, and wished them good success.

When wrongs and injuries are done us by private persons, we may safely use what lawful means we think fit to right our selves; but when Kings, armed with Power and Authority from Heaven, oppress and injure us, we must not unsheath our Swords, but shew forth our Patience, and learn of our Master Christ Jesus to be led like Sheep to the Slaughter.

It is not *homo Regi, sed Regi*: not to Kings that are good and gentle, and rule well; but to those that are froward and evil, and rule ill, that

for his Royal Sovereign.

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that we Christians are commanded by St. *Peter*, 1 *Ep.* 2. 18. to be subject and obedient. Evil, as well as good Princes have their Kingdom from God; for by him, as he tells us, *Prov.* 8. 15. *Kings reign*; and he it is, as our Prophet *Daniel* teacheth us, *Chap.* 4. 25. that translates Kingdoms, and gives them to whomsoever he pleaseth.

He who gave the Kingdom of *Israel* to *David*, that good and pious Prince, gave it also to *Jeroboam the Son of Nebat*, that impious and profane one. He who gave the *Roman Empire* to *Augustus*, that sweet and merciful Prince, gave it also to *Nero*, that inhumane *Carnifex*, and Monster of Men. He who advanced to the Imperial Dignity, *Constantine* the most Christian Emperor, advanced also unto it, *Julian* that damned Apostate from the Christian Faith: And therefore *propter Deum*, for Gods sake, because the Powers that be, are ordained of him, because he hath put his Vizard upon Kings, and made them his Representatives here on Earth, are they to be honoured and obeyed, supported and prayed for by their Subjects, and in no case, no though they be never so Tyrannical or Heretical, are they to be risen up against, or resisted by their Subjects.

Kings are *soli Deominores*, inferior to none but God, have no Superiour on Earth to judge or depose them; no not so much as the Pope or the People: And therefore, when wronged or injured by them, we have no other way of appeal, than unto him, who is higher than the highest, and with Prayers and Tears to lay open our Cause before God. And in no other Water are we Christians allowed to drown a Tyrant, than in the Water of our Eyes; nor with any other Fire to burn an Heretical Prince, than with the coales of kindness, heaped on his head: And this, this, as saith St. *Pet.* 1 *Ep.* 2. 19. is truly Christian and Thank-worthy; when men for Conscience toward God, and because they will not be found guilty of resisting his Ordinance, endure grief, suffering wrongfully.

Bonum facere, & malum pati, to do good chearfully, and to suffer evil patiently, *est vere Regium*, a truly Kingly Act, and by so doing Subjects will in the end, with *Daniel*, get the Conquest and Victory over their Kings.

You have seen who it was that said, and the person to whom it was said, *O King live for ever*: It was the Prophet *Daniel* to King *Darius*. And now before we proceed any farther, let us make a brief Application of what hath been already said, and as the Apostle phraseth it, transfer over these things unto our selves.

1. Did the Prophet *Daniel* honour, obey and pray for King *Darius* who was a Heathen Prince, and an Alien from the Church of God? And

And are not we Christians much more bound to honour, obey, and pray for King *Charles*, the Restorer of the true Religion, and the Defender of the true Catholick Faith amongst us? Did he say unto King *Darius*, *O King, live for ever*; and are not we much more bound daily and hourly to pray unto God, that our King *Charles* may live for ever?

2. Did *Daniel* honour and pray for King *Darius*, who was an Oppressor and Persecutor of Gods People; one that kept them in bondage and slavery? And are not we much more bound to honour, obey, and pray for our King *Charles*, who hath been under God the Restorer of our Liberty, the Healer of our Breaches, the Repairer of our Ruines, one who hath freed us from the greatest bondage and slavery that ever people groaned under? Did he say unto King *Darius*, *O King, live for ever*; and shall not we much more pray for our King *Charles*, that he may live for ever?

3. Did *Daniel* honour, obey, and pray for King *Darius*, who made evil Laws, and endeavoured by his evil Edicts to compell him, and the rest of his Subjects unto Idolatry, and are not we much more bound to honour, obey, and pray for our King *Charles*, who doth not exercise an arbitrary authority over us, but rules himself and us by those very Laws which we our selves have made and consented unto, and doth not command us from, but unto the Service of God? Did he say, *O King, live for ever*; and shall not we ever pray, that our King *Charles* may live for ever?

4. Did holy *Daniel* honour and pray for King *Darius*, who exercised great injustice and cruelty upon him in particular, and commanded him for his sincere serving God to be cast into the Den of Lions; and are not we much more bound to honour, obey, and pray for our King *Charles*, who hath not wronged nor injured any one of us, but hath protected us all in our just Rights and Liberties; and who may truly and justly make the same Challenge amongst us, that aged *Samuel* made among the *Israelites*, 1 Sam. 12. 3. Behold here I am, witness against me whose Ox have I taken, or As have I taken, or whom have I oppressed or defrauded, &c. Did he say unto King *Darius*, *O King, live for ever*; and shall not we daily and hourly pray unto God, that our King *Charles* may live for ever?

I have done with persons concerned in this Compellation, *O King*; and in this Precation, *Live for ever*. I take my leave of King *Darius* and the Prophet *Daniel*, and I pass now to speak something in brief of the Title it self, and of the Prayer. And,

1. Of the Title or Compellation, *O King*. Titles of Honour and Acts of Reverence are debts and duties which Subjects owe, and must readily pay unto their Sovereigns. The Dignity of a King is a kind of Divinity; and as God sometimes takes unto himself their Title, and calls himself a King; so doth he sometimes impart unto them his Title, and calls them Gods; *I have said ye are Gods*, saith he of Kings and Princes, *Psal. 82. 6.* Kings and Princes are Gods, though not by nature, yet by office; for they are Gods Vicegerents, and represent his person here on earth. The very Heathen called their King *Imago Dei*, the Image of God; and oft in Scripture are Kings termed *The Lords Anointed*, to teach us that God hath a more particular Interest in them, than he hath in other men.

Many in these our evil and licentious times take unto themselves, (the more is their shame) a wretched liberty to speak evil of Dignities; and it is meat and drink to the factious and seditious Spirits of our Age, to discourse over their Pots and their Pipes, of the faults and failings of their King. But beware, my Brethren, that you cast not in your lot among them; and be partakers with them in this evil deed; for it is written *Exod. 22. 28.* *Thou shalt not revile thy God, nor speak evil of the Ruler of thy people.* Is it fit as *Elihu the Buzite* demands, *Job 34. 18.* to say unto a King, Thou art wicked; or to Princes, You are ungodly? It is no way fit sure, but deserves a most severe Censure and Punishment.

Kings have no Superiour here on earth, and therefore cannot be arraigned and judged for their faults by any, but by their superior Lord in Heaven; who to keep them within their due limits, hath threatned them (*Isay 30. ult.*) with a *Tophet* he hath prepared for them.

Kings are not to be thought on, are not to be look'd on, are not to be spoken of or unto as mere men, but as the Vicegerents; the magnificent Representatives of Almighty God. Honoured they are to be next unto God, and as persons inferiour to none but God. And if you please to search and observe the Scriptures, you will find the like reverence and respect required of Man, to be given unto the King as unto God. *Fear God and the King*, saith the Wiseman, *Prov. 24. 21.* *Fear God, honour the King*, saith the Apostle *S. Peter*, *1 Epist. 2. 17.* And though the Bill of *Naboths* Indictment (*1 Kings. 21.*) was badly proved, yet it was well enough drawn sure; *Naboth* did blaspheme God and the King, for a man may as well be guilty of Blasphemy in speaking evil of the King, as in speaking evil of God, whose Vicegerent he is, and whose person he represents. And the Apostle *S. Peter* in his second Epist.

Epist. 2. 10. hath pointed out such men unto us to be ungodly men, and heirs of damnation; such as are reserved unto the day of Judgment to be punished; who despise Dominion, and are not afraid to blaspheme and speak evil of Dignities.

That then, my Brethren, you may manifest your selves to be true Christians and Loyal Subjects, Heirs of Salvation and not of Damnation; learn (I pray) of holy *Daniel* to honour and reverence the King; and though when you speak to him or of him, you call him not *Stylo Chaldaico*, O King; yet call him *Stylo Anglicano*, either *Gracious Lord*, or *Royal Sovereign*, or *Sacred Majesty*.

And as we must here in the first place learn of holy *Daniel*, to give Titles of Honour and Reverence unto our King; so in the second place,

2. We must learn to send up our Supplications and Prayers unto the King of Kings, for the safety and prosperity of our King, and to pray with him, O King, live for ever.

The duty indeed it is of us Christians to pray for all men, but to pray for Kings and such as are in Authority, is, as *S. Paul* teacheth, 1 *Tim.* 2. 13. *Our principal and especial duty; for Kings above all others, stand most in need of our prayers*, as being persons most exposed to temptations, and dangers, and therefore for our King doth our mother the Church of *England* enjoin us in her Liturgy, to pray three or four several times, and yet in so doing commits no Tautology, nor makes use of any Idle expressions; for the several capacities of our King as he is a man, a Christian man, a Magistrate, yea, our supreme magistrate, require us so oft to pray for him. And to speak nothing but truth, the many prayers which our Liturgy hath in it for the King, is none of the least causes that makes it so disgustful, to the factious and seditious spirits that are amongst us; and it is no less than a miracle to find one that is, or hath been an enemy to the King, well affected toward the Liturgy of the Church.

To make solemn supplications and prayers for, and to wish well unto their King, hath been the practice of Pious and Loyal people in all ages: And great need sure have the people to be instant and always to pray for the safety and prosperity of their King; for as the life of Old *Jacob*, was said to be bound up in the life of *Benjamin*; so the happiness and felicity of the people consists in the safety and prosperity of the King.

The blessings which God shows down upon the King, are like the ointment that was poured upon the head of *Aaron*; they stay not there

but

for his Royal Sovereign.

17

but descend from him unto the very skirt, and upon the lowest of his people; and if God be pleased to bless the King and keep him safe, he will have a care, that all the people, even from *Dan to Beerseba* shall live in safety and sit quietly every man under his own vine and his own fig-tree.

When the members of the body feed the belly, what do they else, I pray; but feed themselves and provide for their own strength and nourishment? so when subjects pray for, and cheerfully contribute and pay tribute towards the maintenance and support of their King; what do they else I pray then provide for the safety of themselves and their posterities; for under his shadow and protection it is that they sit safe, both from Foreign and Domestick foes? And like the Ivy tree they cannot grow and prosper, without the support of this *Royal-oak*, And therefore, my brethren, as you wish well to your selves and your posterity, to your Friends, to your Country; so wish well unto your King, and pray as *Daniel* did here for *Darius*, That he may live for ever.

But is not this prayer, you will perhaps say, which *Daniel* made for King *Darius*, and you now advise us to make for our King, a faithless, groundless one? And do we not in it pray for what we cannot hope, viz. That our King who is a mortal man and must die, may be immortal and live for ever.

Surely this prayer is not only of a *Babylonish* stile and stamp, used by none but the Subjects of the *Chaldean* and *Persian* Monarchs, but it bears on it also the stamp of the sanctuary, and was made use of in *Jerusalem*, by Gods own people; And as *Nehemiah* prayed for King *Artaxerxes*; the wise men of *Babylon* for King *Nebuchadnezzar*; *Daniel* here for King *Darius* prayed; Queen *Bathsheba* for King *David*, and that too when he lay on his death bed, and could not by the course of nature live many days longer. Let my Lord King *David* live for ever (saith she).

And it is a Prayer that may Faithfully and Piously be made by us; for our King, and that in a threefold respect and fence.

1 It may be said of us in respect of our selves and present happiness, all changes in Government are full of Peril and Danger, as well to mens Souls and Bodies as to their Goods and Estates, and therefore in respect of our own good and happiness, we may safely and faithfully pray; That the King may live for ever, live for ever to us, that is, that he may outlive us; That our little stars may all go down, before the setting of our Glorious Sun, that our small candles may be all wasted and burnt

out, before the Great Lamp of our *Israel* be extinguished.

2. It may be said of us in respect of our Country, and the future felicity and happiness of it when we are dead and gone. 'Tis a Maxim in our law, That the King never dies : no sooner is the breath out of the nostrils of the possessor of our Crown, but the right of it is immediately devolved and passed over upon his lawful Heir and Successor ; and therefore that Kingly Government, the Government under which our Nation hath long flourished may never cease amongst us, we may safely and faithfully pray, *That the King may live for ever ; Live for ever to our Country* , that is , that no night may follow the setting of our Sun ; But that when our *Moses* is called up into mount *Nebo* to dye, a *Joshua* may be appointed to succeed him ; when our King *David* shall be gathered unto his fathers , a *Solomon* may be set upon his Throne, and that his successor may be the Heir of his Vertue and Piety , as well as of his Crown and Dignity.

" And indeed Brethren and Country-men , prayer is the only lawful means, that we may make use of in the case of succession : The disposing of Kingdoms, and the setting up of Kings, is a prerogative which the King of Kings claims as peculiar onely unto himself.

" *By me Kings reign*, saith he, *Prov. 8. 15.* He it is, as it is written *Dan. 2. 21.* That ruleth in the Kingdom of men, and giveth it unto whomsoever he will. Surely when Subjects in hereditary Kingdoms take upon them to elect Kings, and presume to nominate who shall be next Heir to the Crown, they traiterously usurp upon the Authority Royal of Almighty God , set up Kings as he complains *1 Pet. 2. 2.* *without him* ; run themselves directly into the same chime that the *Israelites* did, *1 King. 12.* when they revolted from the house of *David*, thrust out the right Heir to the Crown, with a *Naboths* curse, *We will not have this man to rule over us* : And will 'tis sadly to be feared, provoke God, to give them a King in his wrath , to plague them with a *Jerobaham* indeed ; to set up such a King over them , as will withdraw them all from the true service and worship of God at *Jerusalem*, into idolatry, and the worshiping of the golden Calves that he shall set up at *Bethel* and *Dan*.

" God hath hid future things, the issue of to morrow in the dark, locked up in his Cabinet, amongst his secret things, as well the date of Mans days, as all things that shall happen after this very minute. And no man knows what shall be after him under the Sun, who shall be his

for His Royal Sovereign.

19

"own Heir, and succeed him in his Estate, much less who shall be the
 "Kings Heir, and succeed him in the Throne. Men may get Estates,
 "but it is God that makes Heirs unto them; men may consult and pre-
 "sume to enact who shall be next Heir to the Crown, but it is the
 "Counsel of the Lord that shall stand; and he shall be our next King,
 "whom he shall please to nominate and appoint; nor should we suffer
 "doubtful thoughts to arise in our minds, despair of Gods provi-
 "dence, and care for us, and run our selves into seditious and traite-
 "rous practices, because the next Heir to our Crown, and the visible
 "successor of our sacred Sovereign, is said to be seduced and drawn
 "away from the true faith, and the religion that is profest amongst us;
 "for who of all us knows whether he may not be laid in his grave,
 "before the eyes of our present Royal Sovereign be closed? and who a-
 "mongst us can tell, whether when God alters his condition and makes
 "him our King, he may not also alter his mind, give him as he gave
 "Saul when he made him King, 1 Sam. 10. 9. another heart.

"All I say brethren that we have to do in this case, is to praise God
 "for the present gracious King that he has set over us, to pray for his long
 "life and prosperity; and to beseech him, that when he sees fit to take
 "him from us, he would be graciously pleased to set such a King over us,
 "as may with him be a zealous defender of his true faith, and a nursing
 "father to the Church; a supporter and pillar of the state, and one
 "that will govern not in an arbitrary, but a legal way, and secure us all in
 "our just rights and liberties; and let us quietly permit God to do his
 "own work, to rule in the Kingdom of men, and to give it to whom-
 "soever he will, and with patience wait the event.

This Prayer, *O King live for ever*, may safely and faithfully be made of
 us in respect of our King himself. Surely the soul, and the eternal sal-
 vation of the King, ought to be as dear to every good Subject as
 his body and temporal preservation, and we should be as zealous,
 and as careful, to obtain a Crown of Glory hereafter for him in
 Heaven, as to keep the Crown upon his head here on earth; and there-
 fore we may faithfully and piously pray that our *King may live for ever*,
 that is, that when God shall be pleased to put an end to his days, he
 may change his temporal Crown into an eternal one, and from
 reigning over men on earth, admit him to reign for ever with him-
 self in Heaven.

To pray for the King is the duty of every good Subject; but so to do
 is the most especial duty of those that are payed by the King, and have

their whole livelihood and maintainance from him: Such must know that it is their duty, as well to guard the King and the Fortresses of his Kingdom, with their spiritual weapons of Faith and Prayer, as with their carnal ones of Pikes and Guns; and when the Kings Souldiers, and those that are pay'd by him, are not employed in the natural Militia, and in the guard-house a watching for the defence of the fortress, which he hath committed unto them, they cannot with a good conscience be better employ'd, than in betaking themselves to the Spiritual Militia, and in repairing to the Church, there to joyn with the Congregation, in praying for the Safety and Preservation of the King. And they have large consciences sure who take the Kings daily pay to do many times the Devils work, and spend more time in the tap-house and drinking to the King, than in the Temple a praying for him; and I am right sorry that I am enforced to complain, that the prayers of the Church which are here daily, Morning and Evening in the Church, made for the King, are so far from being acceptable unto those that are here maintained by the King, that they swell and puff at them; and heartily wish that they were rid of the busie, precise, pragmatical Priest that useth them.

But though swaggering and swearing Sword-men boast themselves to be the Kings Life-guard, and best defence against his Foes; yet 'tis pious and praying Churchmen, that are indeed his best Life-guard and strongest Tower of Defence. Valiant Souldiers and Sword-men are at best, and when they have done their best, but the Infantry and Footmen; 'tis pious Priests and praying Churchmen, (as lightly as malepert Souldiers set by them, and as basely as they esteem them) that make up the Cavalry, are (as termed 2 Kings 13.14.) *the Chariots of Israel, and the Horsemen* thereof; the principal *Militia*, and defence of King and Kingdom. And I will be bold to say, that His Majesty hath not in all his Dominions a stronger Castle or Fortres of defence against his Foes, than is the Church, nor any better Souldiers than those Priests, that to their watching add daily praying for him.

But what may some here object? Will you blame Souldiers, and such as are paid by the King, for neglecting to pray for the King? Why no men are more mindful of the King, or pray oftener for him than they do? They seldom drink, (and they drink many of them God knows too oft) but they drink a Health to the King, and pray for him?

Surely my Warlike Brethren and Sons of *Mars*, as grim and big as you look, I am not afraid to tell you, that to make a Taphouse your Tem-

Temple, and to sacrifice there for the Life of your King to the Heathenish and drunken God *Bacchus*, and in the mean time, to leave the Temple of the living God, the Church, where Prayers are daily morning and evening made for the King, to lie naked and desolate, is to make your selves justly guilty of what *Naboth* was falsely charged withall, viz. of blaspheming God and the King.

My Brethren, I am not so Stoically severe, as to deny you the use of moderate Refreshments and Recreations, especially at such times of publick joy as this is. In the use of moderate and allowed pleasures no man can lawfully give you the reins further than I will; and if you will but keep your selves within the limits of Obedience unto your Heavenly King, and have a care that you abuse not him by intemperance and abuse of his Creatures, by Blasphemy, and the taking of his Sacred Name in vain; I will tell you, that you cannot be on this day too expressive of your joy for the Restauration of your Temporal King; and the bodily Pastimes and Merriments which you at this time use, will not at all be prejudicial to your Souls, nor a blemish to your Religion, if you will but be pleased to observe in them these few short Rules, and have a care,

1. That you do nothing contrary to piety and the glory of God.
2. That you do nothing contrary to Loyalty and the Laws of the King.
3. That you do nothing contrary to Sobriety and good of your selves. And,
4. That you do nothing contrary to Charity and good of your Neighbour.

Observe but these few short Rules, and you may safely and with a good conscience go and eat the Fat, and drink the Sweet, and use on this day any of Gods good creatures for your comfort and solace.

But before I dismiss you to your temporal Sports and Merriments, I shall desire you to joyn with me in the spiritual duty of praying for the long life, safety, and prosperity of the King.

1. Let us pray then,

1. *Vivat Rex*, Let the King live; give him (O Lord) long life, and let his years continue unto many generations; let him abide before thee for ever; O prepare thy loving kindness and faithfulness, that they may preserve him. *Amen*.

2. *Sit felix Rex*, Let the King prosper and have good success in all his undertakings. Give strength (O Lord) unto the King, and exalt the horn of thine Anointed; let his honour be great in thy Salvation, Glory

Glory and great Worship do you lay upon him; give him everlasting felicity, and make him glad with the joy of thy countenance. *Amen.*

3. *Sit saluus Rex*, God save the King; defend (O Lord) thine Anointed, and keep the King safe from all the Plots and Conspiracies of his secret Foes, and from all the assaults and attempts of his open Enemies. Let the Soul of my Lord the King be bound up in the bundle of life with thee (O Lord;) but as for the Souls of his Enemies, sling them all out as out of the middle of the Sling; cloath them all (O Lord) with shame, but upon himself let his Crown flourish. *Amen.*

II. Let us pray again,

1. *Vivat Rex in aeternum*, Let the King live for ever, live for ever unto us; may he (O Lord) outlive us all, and let none of our glimmering Stars ever see the setting of our glorious Sun; but let all our dim Lights be put out, all our Eyes closed, before the bright shining Lamp and Candle of our *Israel* be extinguished and put out. *Amen.*

2. Again let us pray, *Vivat Rex in aeternum*, Let the King live for ever, live for ever to our Country. O let no Twilight of Popular Schisms and Factions, no dark night of Popish Ignorance and Superstition follow the setting of our Sun, but appoint (O Lord) a *Joshua* to succeed our *Moses*, when he is called up to Mount *Nebo* to die; a *Solomon* to sit on the Throne of our *David*, whenever it shall please thee to gather him to his Fathers. And may Kingly Government never cease in our Nation, may our Royal Sovereign never want an Heir of his Virtue and Piety, as well as of his Crown and Dignity, till *Shiloh* come again, and all Crowns and Scepters be laid down at the foot of the Lamb. *Amen.*

3. Once more let us pray, *Vivat Rex in aeternum*, Let the King live for ever, live for ever (O Lord) with thee in Heaven. When thou art pleased to put an end to his Reign here on earth, O take him we beseech thee to reign with thee for ever in Heaven; and turn his Crown of Gold (O Lord) into a Crown of Glory. *Amen.* And now,

Lastly, unto the King eternal, immortal, invisible; to the onely wise God and our Saviour Christ Jesus, be given and ascribed as most due, all Glory, Honour, Power, Might, Majesty and Dominion, now and for ever more. *Amen.*



F I N I S

Church of England

Nicholas Hill, Esq. & Captain to His
Majesty's Forces in the Army

of the County of Middlesex

in the Parish of St. Martin in the City of London

The first part of the book is devoted to a general history of the world, from the beginning of time to the present day. The author, who is a learned and experienced historian, has gathered together a vast amount of material, and has arranged it in a clear and concise manner. The second part of the book is devoted to a history of the United States, from the first settlement of the country to the present day. The author has also gathered together a vast amount of material, and has arranged it in a clear and concise manner. The third part of the book is devoted to a history of the world, from the beginning of time to the present day. The author, who is a learned and experienced historian, has gathered together a vast amount of material, and has arranged it in a clear and concise manner. The fourth part of the book is devoted to a history of the United States, from the first settlement of the country to the present day. The author has also gathered together a vast amount of material, and has arranged it in a clear and concise manner. The fifth part of the book is devoted to a history of the world, from the beginning of time to the present day. The author, who is a learned and experienced historian, has gathered together a vast amount of material, and has arranged it in a clear and concise manner. The sixth part of the book is devoted to a history of the United States, from the first settlement of the country to the present day. The author has also gathered together a vast amount of material, and has arranged it in a clear and concise manner. The seventh part of the book is devoted to a history of the world, from the beginning of time to the present day. The author, who is a learned and experienced historian, has gathered together a vast amount of material, and has arranged it in a clear and concise manner. The eighth part of the book is devoted to a history of the United States, from the first settlement of the country to the present day. The author has also gathered together a vast amount of material, and has arranged it in a clear and concise manner. The ninth part of the book is devoted to a history of the world, from the beginning of time to the present day. The author, who is a learned and experienced historian, has gathered together a vast amount of material, and has arranged it in a clear and concise manner. The tenth part of the book is devoted to a history of the United States, from the first settlement of the country to the present day. The author has also gathered together a vast amount of material, and has arranged it in a clear and concise manner.

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T H E
W A Y
T O
H E A V E N
MOST CLEARLY DISCOVERED:

A N D
The manner how to walk in this Way
exactly described.

With a brief Vindication of the
Church of England
Against all her Enemies.

By Nicholas Philips, late Chaplain to His
Majesty's Garrison in the Isles of Silly.

Isa. 30. 21. *This is the way, walk in it.*

L O N D O N, Printed for T. Brown, 1681.

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Printed by J. Smith, in the Strand.

LONDON: 1757.

To my Dear Mother,

The Church of England.

Dearest Mother,

I Esteemed it a great happiness, that I had the honour to have my New Birth from thy Womb, and to be suckled up from my Cradle with the sweet Milk of thy sincere Doctrine. And if thou be not ashamed of such a Son, next to my Christianity, I esteem it my greatest glory to have had such a Mother.

But I esteem it a greater happiness, that I had the Grace given me to stick to thee in thy adversity, and not to leave thee, nor to turn from following after thee, when thou wert turn'd from a *Naomy* into a *Marah*, and all thy beauty and pleasantness was changed into deformity and sorrow.

But O I esteem it my greatest happiness, that upon the turning of thy Captivity, and the recovering of thy pristine Beauty and Splendour, thou hast not cockered me with thy Smiles and Favours (Prosperity being of all estates the most dangerous Enemy unto Piety) but kept me under with thy Frowns and Censures, the Furnace of Affliction, always causing the Fire of Piety to burn the brighter.

The Epistle Dedicatory.

And though the unkindness of Friends wound deeper than do the Swords of Enemies; yet as no opposition of Foe could, so no unkindness of Friend shall, divorce me from thee. And I am as unseparably devoted to thee, as *Ruth* was unto her *Naomy*; The Lord do so to me and more also, if ought but Death part thee and me. And I am immutably,

Thy Dutiful and Obedient,

Though Unworthy Son,

Nich. Philips.

615c

The Way to Heaven clearly Discovered, &c.

Acts 2:47.

The Lord added to the Church daily such as should be saved.

THese words are the conclusion of the History, which *St. Luke* gives us, of the first gathering of the Holy Catholick Church by the Apostles of our Lord and Saviour, immediately upon his glorious Ascension into Heaven, and the gracious Descension of the Holy Ghost upon them at *Jerusalem* upon the day of *Pentecost*.

Christ's Church like a grain of Mustard Seed, unto which he compares it in the Gospel, *from a small Seed grew up by degrees into so great a tree*, that it was able in a short time, to afford shelter and protection to the *Fouls of the Air*, unto such as from all parts of the world, unto which the Air lies open; should repair unto it: And according to the prediction of the Gospel Prophet *Esay ch. 60. ult. his little one soon became a thousand, and his small one a great Nation.*

Christ at the first Gathering of his Church called only the twelve Apostles, *Mat. 10.* Afterward, he enlarged their number, by adding to them the 70 Disciples, *Luke 10.* After his glorious Ascension into Heaven, and when the Church was met together, for the choosing of an Apostle, into the room of the Traitor *Judas*, we find them increased to the number of an hundred and twenty, *Acts 1. 15.* But upon the gracious Descension of the Holy Ghost upon the Apostles at *Jerusalem* upon the day of *Pentecost*, we find it to grow up so fast that on that very day as is testified here, *v. 41.* no less than 3000 Souls were added unto it.

And these 3000, being by the Apostles miraculous speaking of all Languages, gathered from out of all Nations under Heaven, were *Primitia Ecclesie Catholicae*, The First Fruits of the Holy Catholick Church. Hitherto the Church had been national, and singular, confined within the limits of the Jewish Nation, with whom God dealt better than with other people, gave his word unto Jacob, his Statutes and Ordinances un-

to

to Israel, *Psal.* 147. 19. But from henceforth it grew to be Catholick and Universal, extending it self into all Lands, and consisting of the Faithful in all Nations, who though divided in body, are united in Soul, knit together by Faith, as the Members of a Natural Body are by joynts and sinews in one Communion and Fellowship, in the Mystical Body of Christ, having all one Lord, one Faith, one Baptism, *Eph.* 4. 5.

And that there is no Salvation to be obtained by any one, of what people, nation or Language, of what Age, Sex, or Condition soever, that is not added unto, and made a Member of this Holy Catholick Church: The sacredly-inspired penman of the Holy Ghost, *St. Luke* here assures us, by telling us, That the Lord added to the Church daily, such as should be saved.

In handling of which sacred Maxim and Position I shall (Grace assisting me) shew you,

1. What the Church is.
2. That Salvation is not to be obtained any other way than by being added unto it.
3. That the principal Agent in this work of Salvation is Almighty God, and that it is the Lord that daily adds men unto the Church.
4. The means and instruments, which God ordinarily makes use of in this great work of Mans Salvation.
5. And lastly, the means which men, who are put into the state of Salvation, and added to the Church, must be careful to use, if they will keep themselves in the Unity and Community of the Church, and in the state of Salvation. And,

First, Of the Church.

Church is a word of various signification, and in several senses shall we find it used in holy Scripture; but chiefly it signifies, and mostly it is there used for the whole number of the Elect, that ever were or ever shall be in the world, in what place soever, either in Heaven or Earth, they are dispersed. So that this Holy Catholick Church consists of two principal parts:

1. Of the Triumphant part in Heaven, where the departed Saints, and such as are loosed from the burthen of the flesh, are rejoicing for the Conquest which they have gotten over the World, the Flesh, and the Devil; a singing continually of *Hallelujahs*, of Songs and Psalms, and Thanksgivings unto God; for giving them the victory through our Lord Jesus Christ.
2. Of the Militant part on Earth, where the living Saints are still a fighting against the World, the Flesh, and the Devil; a fighting for their

their manifold frailties, and fleshly corruptions, and a longing to be dissolved, and to be with Christ.

Now though this Militant Church of Christ be but one body, and Christ saith of his Dove, his undefiled one, *That she is but one, the only one of her Mother, Cant. 6. 9.* Yet as the vast Ocean, which is but one and the same Concourse of Waters, hath divers Appellations, changeth its Name, and is distinguished by the several Regions on which it borders; and there is the *Spanish Ocean*, the *British Ocean*, the *German Ocean*, all which make but one and the same Sea: So the Holy Catholick Church, which is but one body, hath divers names, and is distinguished by the several Countries wherein the Members of it reside; and there is the *Greek Church* and the *Latin Church*, the *English Church* and the *Dutch Church*, &c. who though they may differ from each other in some Circumstantial and Extrafundamental Points of Religion, yet so long as they agree in the Substantial and Fundamental Points thereof, have all one Lord, one Faith, one Baptism, are all but Members of one and the same Holy Catholick Church. One and the same Sun shoots out from it many Beams of Light, one and the same Kingdom hath in it many Counties, one and the same Tree many Branches, one and the same Body many Members; so hath also one and the same Mystical Body of Christ, *one body but many members*, saith the Apostle, *1 Cor. 12. 20.*

Now the true and infallible marks whereby a particular national Church may be known to be a Member of the Holy Catholick One, are (as our Church of *England* hath well said in her Articles of Religion, *Artic. 19.*) The word of God sincerely preached, and the blessed Sacraments rightly and duly administred, according to Christs Ordinance, and in what ever Congregation of men, professing the Faith of Christ, the word of God is sincerely preached, and the two Essential Sacraments of the Gospel, Baptism, and the Lords Supper, are rightly and duly administred according to Christs Ordinance, by persons lawfully called, sanctified, and set apart for the work of the Ministry, there is a true branch of the Holy Catholick Church, and with it may any one that professes himself a Christian, safely joyn, and from it must no man that lives within the bounds and limits thereof presume, to separate himself if he will obtain Salvation.

And that this Member of the Holy Catholick Church wherein we live, The national Church of *England* is such a Church, we need not make use of many words to prove, since that which is the best of witnesses, Her works most clearly approve and manifest it. Her Doctrines she confirms

consists not by Traditions, Miracles or Dreams, by the Decrees of Councils, or Decretals of Popes, but by the Holy Scriptures, and she saith not, *Sic dicit Papa*; but *Sic dicit Dominus*. The blessed Sacraments, she neither sophisticates nor mutilates; neither adds to them, nor subtracts from them. In administering the Sacrament of Baptism, she makes no mixture of Salt, Spittle, Oyl, Milk, &c. but makes use only of pure Water, and the words of Consecration which Christ himself instituted, *Baptizing with Water, in the Name of the Father, Son and Holy Ghost*. In administering of the Sacrament of the Lords Supper, she doth not make a God of the Bread, and lift it up for the People to Worship and Adore; nor doth she think the Wine too good, for any but the Priests to drink; but having Blessed and Sanctified both Elements with the very words of Consecration which Christ himself used, she according to his Institution and Practice, delivers both Bread and Wine into the hand of every particular Communicant.

Charged is our Church on the one hand by the *Papists* with Innovation and Separation; and on the other hand by the *Presbyter* and *Sectaries*, with Popery and Superstition. And I shall crave leave in a word, to vindicate her against them both.

To the *Papists*, who charge us with Innovation and Separation, and ask us where our Church was before *Luther's* time, we say at *Rome*, though lying hid there under a great heap of *Papish* Trash; and *Luther* with his Associates did but that with better success, which others before them had attempted: As the *Berengarians* in *Italy*; the *Waldenses* in *France*; the *Hassites* in *Germany*; the *Wickliffs* in *England*, &c. shake off the Corruptions and Superstitions of the *Romish* Innovators; but did not separate from and forsake the Orthodox, Primitive, Catholick Doctrines of the Church of *Rome*.

The Church of *England* holds no other Doctrine than that which the Church of *Rome* Primatively did, and which *St. Paul* taught them in his Epistle unto them, *viz. justification only by the blood of Christ*. If upon this Foundation the *Romanists* have built up a great heap of Wood, and Hay, and Stubble, added as things necessary to Salvation, The Adoration of Images, The Invocation of Saints, The Supremacy of the Pope, The lawfulness of Deposing and Murdering of Kings, Masses, Merits, Pardons, Purgatory, and a number of the like Trash, which were never prescribed by God in his Word, never practised in the Church of God, no, not in the Church of *Rome* it self, for the first Five Hundred Years after Christ, they, and not we, are the Innovators, we separated from them no farther than they separated from themselves, and their original purity.

Let

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Let the Church of *Rome* return to her self and her original Purity, and though we will not down on our knees and honour her for our Mother, yet we will run with open Arms to embrace her, and will own her for our elder Sister. And though we will not give her a Supremacy over the rest of the National Churches of Christ, yet we will grant her a primacy in the Church of Christ; and because *Rome* was the chief City, and Empress of the World, her Bishop shall have the first place assigned him in a General Council, if ever the World be so happy as to have one again.

To the Presbyters and their spawn of Sectaries, who charge us with Popery and Superstition, and say that we have borrowed most of our Rites and Ceremonies from the Papists, we say,

That if nothing which the Papists believe and practise, is to be believed and practised by us, we must go look for a new God, a new Christ, and a new Heaven, as well as a new Religion; for they believe all the Articles of the Three Orthodox Creeds, as well as we, hope to be saved by the same Christ, and to go to the same Heaven that we do.

When the Church of *England* separated from and renounced the Church of *Rome*, she did not separate from, and renounce what she received from the sacred Scriptures, from the four first general Councils and the Orthodox Fathers of the Church, but only from what she innovated; was brought in and intruded upon the Church of late years by the pride and avarice, the superstition and poperies of the Popes and their Consistories. She piously separated the precious from the vile, winnowed away the Chaff from the Wheat, kept what she found pious and primitive, but rejected what she found to be superstitious and novel: Did not cast away both because the one was nought, and under pretence of reforming utterly deform Religion; did not run from one extrem into another, from Idolatry and the worshipping of Images into profaneness, and the not vouchsafing to worship God himself from a bad religion into no Religion.

She kept such a Decorum in her carriage, that when she repudiated and cast off the too too gawdy dress of the Babylonish Harlot, she leapt not straight with some of her Neighbour Sisters into the contrary extrem of a slovenly Garb, but having respect unto the Apostolical Canon, 1 Cor. 14. *etc.* she ordered all things in the publick worship of God, to be done decently and in order.

The Ceremonies used in our Church are not many and burdensome, but few and significant, such as tend to Edification and instruction, are not

B

Popish

Popish and Superstitious, but Pious and Primitive, have their grounds in the Scripture; the Approbation and Practice of Antiquity, and the Church of Christ in all Ages.

Come, come, be not more nice than wise, my over precise and scrupulous Bretheren; but become ye now at length wise unto Salvation. There is a better way sure to fly from one extream than to run into the other, even to embrace the golden means that lye between: What the Church of *Rome*, as *Popish*, hath innovated, and is in her Erroneous and Superstitious, reject with us and forsake: But what the Church of *Rome*, as it was Christian, and a Depository of the Sacred Truth, hath received from the Sacred Scriptures and Reverend Antiquity, and is in her Pious and Primitive, embrace with us and practise. And let us become one, joyn hearts and hands, as well in practising the Vertues we find in the Church of *Rome*, as in opposing the vices and errors which we find in it.

Surely they who, for such things as are of an indifferent nature, and which every particular Church hath power to alter and change, to impose or abrogate, separate from our National Church of *England*, which I have proved to be a true Member of the Holy Catholick Church, expose their Salvation to a great hazard; for out of the Church, as saith my second position, there is no salvation to be obtained; the Lord adding unto the Church daily such as shall be saved.

That the Church is *Via Regia*, the King of Kings High-Way to Heaven, and that there is no way for any one to obtain Salvation, but by being added to it, is most plainly demonstrated unto us by that which *St. Peter* 1 *Ep.* 3. 20. calls the Type and Figure of it, *Noah's Ark*: For as all the People that inhabited the Old World, excepting only those Eight Persons that entered into the Ark, perished in the Flood of Waters which God brought on the Earth; So all the people of the New World, who enter not into the true Ark, the Church, shall be consumed in that dreadful fire, wherewith God will one day burn up both the Heaven and the Earth. And therefore Baptism which is the Sacrament of initiation, the door whereby we enter into the Church, is by *St. Peter* *Ib.* v. 21. said to save us, as the Ark did those of the Old World that entered into it.

Illustrated also is this Truth unto us in Scripture by divers apt Similitudes and Comparisons.

Called is the Church, *Col.* 1. 18. *A Body*, of which Christ is the Head, and every true Believer a Member in particular: Now as the Head doth not impart his influences, and perform the Office of a Head to a

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ny Member that is separated and divided from it : So Christ will not impart the Divine Influences of his Saving Grace, and perform the Office of a Saviour unto any one, but only unto such as are united and added to his Body the Church.

Compared is the Church to a Household, and called *Eph. 2. 19. The Household of God*, now as the *Pater Familias*, and Master of a Household, though he may out of charity sometimes give unto others, yet makes provision only for those of his own Family ; so though God out of his immense bounty, and gracious goodness, imparts his general Mercies unto all creatures, preserveth both Man and Beasts ; causeth his Sun to shine, and his Rain to fall on good and bad, just and unjust ; yet his special favours, and singular graces he reserves only for those of his own Family the Church. He is good to *Israel*, but chiefly unto those in *Israel* who are of a pure heart, saith the Prophet, *Psal. 73. 1.* He is the Saviour of all men, but especially of those that believe, saith the Apostle, *1 Tim.*

4. 10.

Likened is the Church to a City, and called *Heb. 12. 22. The City of the Living God*. Now as a man cannot be protected by the strength of a City, and partake of the privileges and immunities thereof, unless he put himself within the Walls, and become a Citizen : So a Man cannot be protected by that strong City which hath Salvation appointed for its Walls and Bulwarks, but only such a one as is admitted into the New *Jerusalem*, and become a Fellow Citizen with the Saints.

Compared is the Church to a Mother, and called *Gal. 4. 26. The Mother of all True Believers*. Now as no one can live a natural life without a Mother to conceive, bring forth, suckle and nourish him ; so no man can live a spiritual life, the life of grace here, and of glory hereafter, who is not begotten of the immortal seed of the Word, of his Mother the Church, regenerated and new-born, who is not fed and nourished up in sound Doctrine by the sincere Milk which issueth forth of her two Breasts, the Books of the Old and New Testament : And in this sense it is a trite and common saying among the Ancient Fathers, *That he shall not have God for his Father, who hath not the Church for his Mother.*

Likened is the Church by our Saviour, *John 15. 1.* to a Vine, of which as he there tells us he is the heart, his Elect the Branches, now as that Branch cannot bear fruit except it abide in the Vine, *no more can ye.* saith he to his Disciples there, *v. 4. except ye abide in me,* intimating thereby most plainly, that unless we be ingrafted into Christ the true Vine, and added to his Church, we can have no true hopes of obtaining Life and Salvation through him. Since it is confirmed then unto us by such a cloud

of Witnesses, that out of the Church there is no Salvation to be obtained.

1. Gross and absurd is the opinion of those Libertines who think a man may be saved in any Religion; So he live an outward moral civil Life. The Jew in his Judaism. The Turk in his Mahomerism. The Heathen in his Paganism. They may as well say that a man might be saved in the Flood out of the Ark, by climbing up to the top of some House, or Tree, or Mountain. That a man being separated from the body may live, a branch Cut off from a Tree bear fruit.

2. Fearful and dangerous is the estate of those Athiests and sensual worldlings, who neither regard any Church, nor think on any religion at all, but live like beasts always grazing in the earth and never so much as lift up their hearts or eyes to heaven.

Ravenous Ravens may, I grant, find pleasure and present relief, out of the Ark. And profane Esauites, may think themselves happy enough in having plenty of belly cheer and temporal blessings. But the innocent spotless Dove when out of the Ark can find no place any where to set the sole of her feet on till she return thither again. And a true Israelite when he hath with King Solomon, tryed all the things in the world, pleasures, riches, honour, will in the end conclude with him, that all worldly things are vanity and vexation of Spirit. And that there is no true content, nothing that can satisfie a mans mind, no hope of Salvation to be had any where, but in the true Ark of Gods Church.

3. Damnable is the estate, and on the very brink of helles pit are the feet of those Factionous and Schismatical Spirits, who out of pride and singularity of heart; or because they disgust some of the outward external ceremonies of our Church, forsake the Society of the faithful, separate themselves from the lawful allowed Church assembly, and repair to Conventicles and private meetings, where having no lawful allowed priests to officiate, they cannot have the word of God sincerely Preached, nor the Sacraments rightly administered according to Christs Ordinance; for though it be granted lawful for private persons within the limits of their own family to open and expound the Scripture according to their talent; yet he who without a lawful call and mission shall presume in a publick Congregation to handle and expound the word. Though he handle it never so well and expound it never so truly, yet doth he not preach nor is his Doctrine sufficiently qualified for the Salvation of Souls. For how can they Preach except they be sent, demands the Apostle, *Rom. 10. 15.* proving most plainly by this his interrogative

terrogative that effectual Preaching, such as is sufficiently qualified for the Salvation of Souls, is the proper work of the Ministry, of those that are lawfully Called and Sent forth to execute this publique function in the Church. And no man, as saith the Apostle, *Heb. 5. 4.* may take this hénce to himself, but he that is called of God as was *Aaron* (*i. e.*) unless he have as *Aaron* had, not only an inward call and inclination of the Spirit, but also an outward one, and a solemn ordination to the sacred function.

4. Since there is no Salvation to be had out of the Church, and the Lord addeth daily unto the Church such as shall be saved! Oh how infinitely are they bound to be thankful unto God, and alwayes to praise and blefs his holy name, who find themselves to be placed in the state of Salvation, or made visible Members of the holy Catholick Church; for it is not by their own natural inclination, nor by the care or piety either of their natural or spiritual Fathers, (though these be good helps and means) that men are placed in the state of Salvation and added to the Church, but by the exceeding goodness, mercy and grace of God. And it is as saith my third position, the Lord that daily adds unto the Church such as shall be saved. God is the principal agent in the great work of mens Salvation, he is the Author and Finisher of our Faith, the beginner and perfecter of every good work, yea he that worketh in us both to will and to do of his good pleasure, as saith the Apostle, *Phil. 2. 13.*

Rebecca may look the Venison, but it is *Isaac* that must give the blessing; *Paul* may plant and *Apello* may water, but it is God that gives the increase. He he it is, who perswades wild *Japhet* to come and dwell in the tents of gentle *Sem*, that being men, as the Apostle phraseth it, that were born Aliens from the Commonwealth of *Israel*, Strangers and Forreigners, to become fellow Citizens with the Saints, and of the household of God.

Now this work of mans regeneration, of his being begotten a new in the Gospel, and added to the Church, God works not extraordinarily, by miracle, but ordinarily by means. And the ordinary means which God makes use of for the perfecting of this great work, we may find here in this Chapter, by the means which he used for the making of this great addition to the Church of 3000 Souls, to be the word preached, faith to apprehend and belive it, and baptism to confirm and Seal it.

These primitive Converts had the word preached unto them by Saint *Peter*: And being convicted in their Consciences of the Truth of it, they

they believ'd it. And applying themselves to Saint *Peter* and the rest of the Apostles for advice what to do that they might be saved, they were prescribed by them the baptism of repentance for the remission of their sins. Repent, and be baptized every one of you in the name of the Lord Jesus for the remission of sins, *v.* 38. And they as it is testified, *v.* 41. thankfully embraced his advice, gladly received his word, were immediately baptized, and on that very day there was an addition made unto the Church of no less than 3000 Souls.

And of these initiating grounding Ordinances and Graces I would more largely discourse, but that I remember you are persons, who being born of Christian Parents, and within the pale of the Church, are already by Baptism added to the Church, and made visible Members thereof; and therefore it is more seasonable and necessary to shew you the way and means which you must be careful to use, if you will keep your selves in the Church and the State of Salvation; and this if you will do, you must take these Primitive Christians here at the *42. v.* for your pattern; For they being by Baptism added to the Church, continued stedfastly in the Apostles Doctrine and Fellowship, and breaking of Bread, and in Prayer.

And of these Four precious, preservative, confirming Christian Duties I shall now by Gods gracious assistance orderly discourse.

And first of the Apostles Doctrine: By the Doctrine of the Apostles is here signified that form of sound Doctrine, concerning Christ and his being the true Messiah promised unto the Fathers, which the blessed Apostles first *viva voce* in their Sermons and Harangues delivered unto the people, and afterwards for the instruction of the Church unto the worlds end, wrote in their Gospels and Epistles.

This contains in it all things necessary unto Salvation, both as to the *credenda*, and what we are to believe; and to the *agenda*, and what we are to do. And he who being by Baptism received into, and added to the Militant Church on earth, receives nothing as an Article of Faith, and necessary to be believed, but what can immediately be induced out of the holy Scriptures; and who in matters of Obedience resigns up himself wholly to the practice of those Rules and Directions, which are given us in the wholesom words of our Lord Jesus Christ, and the Doctrine which is according to Godliness, shall not fail in due time to be made a glorious Member of the Church Triumphant in Heaven. And able are holy Scriptures to make a man wise unto Salvation, through Faith which is in Christ Jesus, as it is written, *2 Tim.* 3. 15.

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Surely he who to Heaven will be directed aright, must neither be guided by the false fire of the Conclave or the Conventicle, must neither rely on unwritten Traditions, nor on unwarranted Revelations; but must make that bright shining and unerring light, Gods holy Word, his onely Director and Guide, must neither add to it, nor diminish from it; must neither turn to the right hand and do more, nor to the left hand and do less, than is enjoyned him in the holy Scriptures. And accursed be he, yea though he be an Angel from Heaven, that shall presume to preach any other Doctrine, contrary to that which the holy Apostles have delivered unto us, saith *S. Paul, Gal. 1.8.*

A Treasury full of all manner of precious Stones is Gods holy Word, and there is no one of what condition or quality, sex or age soever, but hath his particular Rule given him in the Scripture, and may if he come to the hearing or reading of Gods holy Word, with an heart humbled and willing to be instructed, find what he in his particular vocation and calling must especially do and perform, what he must especially shun and avoid.

And 'tis indeed the Reformation of those Abuses which we commit in our particular Callings, wherein the power of Grace and Religion doth most especially appear. Religion, Religion, my Brethren, is not a thing merely of publick and common profession; it dwells not onely in Churches and Temples; no, it hath a principal respect to the well ordering of our particular and personal Callings; it saith to us as Christ did to the man in the Gospel, whom he dispossessed of a Legion of Devils, Go home to thy House, and let thy behaviour and carriage there, evidence and shew forth the truth and sincerity of thy Religion.

We read *Deut. 11.20.* that the *Jews* were commanded to write Gods Law not onely on the Doors of their Temples, but also on the Doors of their Houses, that so they might meditate and think on it to do it, not onely on the Sabbath and holy Solemnities, when they were called upon to go up into the House of the Lord; but all the days of their life, and as oft as they went in and out at their own Doors; that so they might learn to regulate their personal Employments, and the works of their particular Callings, according to those Directions which are given by God in his holy Law. And 'tis indeed according to the ordering of our selves in our particular Callings, that God will proceed with us at the last day; and when summoned to appear before his dreadful Tribunal, we shall not be called to give an account of other mens Stewardships, but of our own, and how we have demeaned our selves in that state of life, wherein he hath been pleased to place us.

Surely.

Surely Brethren, if we who have the Gospel printed amongst us, Bibles at home in our Houses, and I hope read therein every day: If we who have the Gospel preached amongst us, and may if we be not sloathful and negligent on every Lords day, hear it expounded and applied in our Churches and Synagogues, would instead of curiously inquiring out of it with *S. Peter*, what is other mens duty and required of them, set our selves with *S. Paul* to inquire out of it what is our duty, and required of us in that Station wherein God hath placed us; and let our selves sincerely about the doing of it, we should most clearly manifest our selves to be true Members of his Militant Church on earth, and should not fail in due time to be made glorious Members of his Church Triumphant in Heaven.

The second thing which you must learn of those primitive Christians; if after you have been added to the Church, you will continue and preserve your selves in the Church, is to continue stedfastly in the Apostles Fellowship. By Fellowship with the Apostles is here signified conformity unto them, in those laudable and decent Rites and Ceremonies, Customs, and Orders, that were practised by them in their Church Assemblies and publick Meetings. In which whosoever refuseth to have Community and Fellowship with that Church, into which he is admitted by Baptism, and of which he is made a Member, is void not onely of all Religion, but even of all Reason and common Civility.

The actions of Religion and Divine Worship are twofold, either Essential and ordinate, or circumstantial and subordinate.

1. The essential and ordinate parts of divine Worship are Faith and Holiness of Life; and our Rule for this must be Gods Holy Word, and we must receive nothing as an Article of Faith, a thing absolutely necessary unto salvation, which cannot be immediately deduced out of it.

2. The circumstantial and subordinate Actions of Religion, are the time, the place, the vesture, the gesture, which are required to be observed in our performance of Church Duties; and these things being not absolutely determined of God in his Holy Word, are left to the determination of the Church: And God in that general warrant which he has given the Church, *1 Cor. 14 ult.* *Let all things be done decently and in order*, hath impowred her to cut out and shape each particular decency and order, as will best suit with the condition, the comeliness, and the edification of every particular National Church: and it is no more necessary that all Churches should observe one and the same Rites and Ceremonies, than it is that all Nations should wear one and the same kind of cloaths.

Surely

Surely these Orders and Ordinances, Rites and Ceremonies, which by our lawful Superiors, we are enjoined to observe in our Church meetings and Assemblies, though they cannot immediately be deduced out of Gods Holy Word; yet if they be not contrary unto it, but serve for decency and comeliness in the service of God, are part of those Ordinances of men, unto which we are commanded by St. Peter, 1 Ephes. 2. 13. to submit for the Lords sake: And therefore though pride or arrogance, contempt or neglect, to violate and break the established Order of the Church, is to be guilty of no less crime than Disobedience to the Commands of God; Indeed the word *κοινωνία* which our Translators here render Fellowship, is the very word, which St. Paul, in the 1 Cor. 16. 3. useth to signify the Collections and Contributions, which were made for the poor, and that in this sense it is to be taken here, is the opinion of the incomparable, judicious Dr. Hammond in his Annotations on that place.

Piously, indeed with great praise to themselves, and much comfort to the afflicted, Members of Christ were Collections for the poor ordained by the Apostles to be used in their Church meetings. As I have given order unto the Church of Galatia, Even so do yee (saith St. Paul) to his Corinthians, 1 Cor. 16. 1 on the first day of the week, Let every one lay by of his store as God hath prospered him for the poor.

And though the practice of this Apostolical, Primitive, and most Christian duty be strictly enjoined in our Liturgy, to be used on every Lords day, and solemn Festival, and after the Sermon is ended, the Priest is required to return to the Lords Table, and thereby reading some Select portions of Scripture, to stir up the people to acts of Alms-giving, Charity and Piety; yet to the eternal stain of the Piety and Charity of our Priests and people be it spoken, it is but in very few places observed.

Many of our Priests who seem to be zealous observers of the Liturgy of our Church, are notwithstanding to save their own purses, and because they will not give good example unto others, very loose in practising this principal part of it, and rarely or never (unless upon some extraordinary occasion) do they stir up their people to Almsgiving, and Charity, exposing themselves thereby to that woe which our saviour in the Gospel pronounced against the Scribes and Pharisees, Mat. 23. 23. for their strict observing the lesser matters of the law, the tything of Mint, Annise, and Cummin, and their neglect of the weightier matters thereof, the practise of Judgment, Mercy and Faith.

And though most of our people think that their ready and chearful paying of these rates, and taxes, which are required of them, for the re-

lief of the poor and the repairing of the Church, will excuse them for not giving any thing at the Offertory; yet they must know that in paying these rates and taxes there is nothing of Religion, more then obedience unto the Law, and it is no more than Turks and Pagans, if they lived amongst us, should pay, or than the Hereticks and Schismatics that do live amongst us, do pay. God approves of no forced oblations and nought but Free-Will offerings will please him: and therefore if you will find favour in his sight, and be accepted when you present your selves before him, you must not come empty handed, but must bring your presents with you when you come into his Courts, saith David, *Psal.* 96. 8. your gifts when you come to his Altar, saith Christ, *Matth.* 5. 13.

Never, Oh never think brethren, that God who hath given you all that you have, will accept at your hands those cheap sacrifices of Prayer, Praise, or Hearing, that cost you but a little lip and ear-labour. You know who it was that said, It is a more blessed thing to give, then to receive. And there is assuredly more of Christianity and true Religion in one merciful tender hearted, compassionate act of mercy and charity, than there is in the fruitless hearing of an hundred Sermons, or in the vocal uttering a thousand Prayers and Praises.

And verily, if men would but spare something out of their weekly superfluities and idle expences, to bring with them on Gods day, to Gods house, there to offer it up unto him as a Testification of their gratitude, and thankfulness unto him for the many Mercies he hath bestowed upon them, they would find it so far from impairing, that it would improve their estates, and draw down a blessing upon all the works of their hands: The

3. Thing that we must learn of these Primitive Christians, if we will keep and preserve our selves in the Church and in the State of Salvation, is to be constant Guests at Gods holy Table, and to continue stedfast in the breaking of bread, for they, &c.

By breaking of bread is here signified the holy Communion and the Sacrament of the Lords Supper, in the Celebration of which, for our better apprehension of his Death and Passion, and to set him forth as it were evidently crucified before our Eyes, our Lord commanded that bread should be broken, and Wine poured out, and delivered to the Church and Congregation of the Faithful.

Breaking of bread and eating of bread are oft, I grant in the Old Testament used to signifie, an ordinary and common meal; but in the New Testament, especially after our Saviours instituting of his holy Supper,

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it is used to signify the Holy Communion of the Body and Blood of our Lord; and in this sense it is not only used here, but also in *Act* 20. 7. And in this sense it is still used by some of our Sectaries, who usually express the Sacrament of the Lords Supper, by the terms of breaking of bread.

And verily the thankful remembrance of his Death, which Christ hath required of us, *soft as we eat of this Bread, and drink of this Cup*, should to manifest the gratitude that lodges in our heart, and that we always carry about in our Bodies, *the dying of the Lord Jesus*, be always (i.e.) as oft as opportunity is offered, celebrated in us.

Seldom met the Fathers of our Faith, the Apostles, and primitive Christians (especially on the Lords Day) but they had with the Word preached and Prayer, the Holy Sacrament also administered among them. And in imitation of this Apostolical primitive practise it is the constitution of our Mother the *Church of England*, That the Holy Sacrament of the Lords Supper, should in Cathedral and Collegiate Churches (where there are many Priests and Deacons, who being Christs menial Servants ought chiefly to commemorate his Death) should on every Lords Day and Festival be administered in Oppidal and great Congregations monthly, in Rural and the least Assemblies quarterly. And to mind the people of this most Christian Duty, and to shew his readiness to administer, if the people were piously disposed to receive the Holy Sacrament, is the Priest by the Rubrick of our Church enjoyned on every *Lords Day and Festival* to stand at the Communion Table, and there to read all the Communion Service appointed for that Day.

No greater testimony assuredly can any man give of his Christianity, and that he is truly thankful unto God for giving his Son to dye for his sins, and hopeful by virtue of his death to escape eternal death and damnation, than when he finds joy and delight and spiritual pleasure, in that great mystery of our Religion, the oft communicating and feeding on the Body and Blood of his Saviour, the only means which he hath ordained, to make us always mindful of what he did and suffered for us. This this, the truly Pious man wishes, might not only be his yearly, quarterly, and monthly food; but even his daily bread, and he is even sick of spiritual hunger when he comes to the Church and finds not a Communion there.

And surely they who when the Holy Sacrament is administered in that particular Church and Congregation, whereof they are members, refuse (without some lawful cause, and impediment) to come and Com-

municate with the Church, *ipso facto Excommunicate*, and put themselves out of the state of Salvation. The,

4. Thing which we must learn of these primitive Christians here, is to continue stedfast in prayer. For they, &c.

By Prayer, is not here meant private prayer, the prayers that are composed by private persons, and said in private places; but by prayer is here meant publick or common Prayer, the Apostles Prayer, the Churches Prayer; such Prayers as by the Apostles, and their Successors the Governors of the Church are composed for the use of the Church, with which all the Congregation are well acquainted, in which they may all safely joyn, and unto which they may all cheerfully say, *Amen*.

Prayer is indeed a Duty unto the performance of which God hath oft in Scripture made promise of Salvation, but no Prayers are so acceptable unto him, or so pleasant with him, as are publick and common prayers: And never are his ears so open to hear, nor his mercy so ready to grant requests, as when he is called upon in the voice of his Church, and all the Congregation of the faithful joyn together in prayer with one Accord, as did the Apostles, *Acts 1. 14*. when with one voice, and one heart, with one mouth, and with one mind, with the same words, and the same Spirit, they presented their Supplications unto him.

And though some of our Priests, who are more observant of the Peoples humour, than of the Constitutions of the Church, and seek rather to gain applause to themselves, than glory to their God, use according to the *Geneva Mode*, a private spirited Prayer of their own conception, in the publick Congregation, before their Sermon; yet in so doing they not only cross the practice of the primitive Church, which never allowed any thing to be said before the Sermon, but the *Lords Prayer*, or *Gemma Salvatio*, but also the Orders and Constitutions of our National Church, which instead of allowing any such thing, expressly forbids it in her 55 Canon: no private spirited prayer then being allowed to be used in our Church, no such Prayer can be used, without wilful and manifest contempt and disobedience, which as we are assured, *1 Sam. 15. 22*. will not be the best of Sacrifices and make them unacceptable unto God.

And as no Prayers ought to be said in the publick Congregation, but the Apostles Prayer, the Churches Prayer, Common Prayer, so in the performance of this Duty, we must be stedfast and permanent, and with these primitive Christians, continue stedfastly in prayer. And surely such an Apostolical, such a primitive, such a religious way of serving God doth our Church prescribe in her Liturgy, that she endeavours to make our whole Life Angelical and Divine; for it not only prescribes

a Form of Prayer to be used, on Sundays and Holydays, but a Form to be used on every day of the week. And the Curate that ministrereth in every particular Church or Chappel of this Nation, is bound by the Rubric of the Church, daily Morning and Evening to say Common Prayer in the Church wherein he Ministrereth.

To be the Lords Remembrancer daily morning and evening, to mind him of the peoples wants, and to intercede for them, is, what ever the world thinks of it, the chief and principal part of the Priestly office: But alas such Priests are here now a days as rare to be found, as black swans: And the world had not more cause of old, to complain of unpreaching Ministers, than she has now of unministring Preachers, most Ministers contenting themselves with a single preachment on the Lords day, altogether neglecting the principal parts of their Priests office, daily morning and evening to offer up unto God the Prayers and Praises of the Church in behalf of the people.

I know the Priests are wont to lay the fault on the People, and to say that they will not come to joyn with them in Prayer, on the week days; and the People again retort it back upon the Priests, and say that they will not be constant and continue in the practise of this duty: But to speak truth to the shame of both parties, it is from the profaneness and impiety, the worldliness and wickedness that now a days harbours in the hearts, both of Pastor and People, that this Heavenly employment is altogether neglected amongst us, and men can find time for the doing of any thing, rather than the service of God. But let him go (what ever he be) both for a worldly and a wicked one too, who thinks he can make better use of his time, than to bestow it upon God, and his service, or that any part of his time is better spent, than that which is spent in his house in Prayer and Praises.

A man may I grant build a Church in his bosom, and serve God in his heart, though he never cloath his thoughts with words, and he doth so whenever with holy Hannah he prayeth silently in his heart unto God. A man may build a Church at his beds side, and he doth so, whenever he doth humbly prostrate himself in prayer before God. A man may make a Church of his House, and he doth so as oft as he there with his Family offers up the Sacrifice of Prayer and Praise unto God. But oh! it is the highest exaltation, the noblest Devotion of a truly pious Soul, when it praiseth God in his Sanctuary, praiseth him in the Congregation of his Saints, and he is with David, *Psal. 122. 1. Even ravished with joy and gladness*, whenever he is called upon to go into the House of the Lord to perform this.

Pray

Pray, pray, pray, my beloved Brethren, always, in all places, and upon all occasions, but by no means neglect ye the publick Prayers of the Church. Carry always about within you good thoughts and pious meditations, and live ye holily and well, so shall you make a Temple of your bodies, and have always a Church within you. Govern well your own families, and bring up your Children and Servants, in the nurture and admonition of the Lord, and let the Burnt offering of prayer; and praise be daily Morning and Evening, offered up there; so shall you always dwell in Hallowed ground, and have with *Philemon*, a Church at home in your own house. But O let your feet never fail to tread Gods Courts, and to frequent his house of prayer, when ever publick common Prayer (though nothing else) be said there; so shall you manifest your selves, to be Gods menial and household servants; and shall not fail to partake of the blessings which he hath promised, *Psal.* 84. 5, to those that dwell in his house and are always praising him,

Gloria in excelsis Deo.

FINIS.

Ward Mayors

Civil Justice in the City of London
 Charles II. Anno 1660. xxiii.

The Court of the Lord Mayor
 of the City of London
 do hereby certify that the
 following are the names of the
 Ward Mayors for the year 1660.

Ward Mayors for the year 1660.

Ward Mayors for the year 1660.

Ward Mayors for the year 1660.